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Turning the Pages

THE recent Pastoral Letter "contained so much sound philosophy that it should be read by every American family. While it points up our own shortcomings as individuals and as a nation, it holds a torch of hope and faith to all Christian people." With these words the Hon. Howard W. Smith of Virginia introduced the printing of the letter in the *Congressional Record* on February 26. Congressman Smith had attended Christ Church, Alexandria, the day before. It was the day on which the rector, the Rev. B. B. Comer Lile, read the Pastoral Letter to his congregation. After the service Mr. Smith asked for a copy and the next morning inserted it in the *Congressional Record*. This was not the first time that a Pastoral Letter has appeared in the *Congressional Record*, but the only other occasion of which we know was at the close of the 1949 General Convention in San Francisco.

Secretary Exhibits Painting

Leona Keiper, secretary to the Council's Director of Promotion, Robert D. Jordan, is not only a very able secretary but is also a talented painter. We discovered this the other day when the National Arts Club put on its Spring Water Color Exhibition and included in the pictures hung *Rock Harbor II* by Mrs. Keiper.

CPC Seeks News Requests

THE Church Periodical Club, a co-operating agency of the National Council, is seeking new requests from clergymen, seminarians, domestic and foreign missionaries and mission institutions for remailed magazines.

Incorporated in 1888, the CPC has expanded greatly in recent years and is able to fill a greater number of requests. Any eligible person interested in receiving either religious or secular magazines should write to the Church Periodical Club, 120 East 22nd St., New York 10, N. Y., giving a brief summary of his work, age of the children either in his own family or in his school, hospital, or mission, and a list of the magazines he would like to receive.

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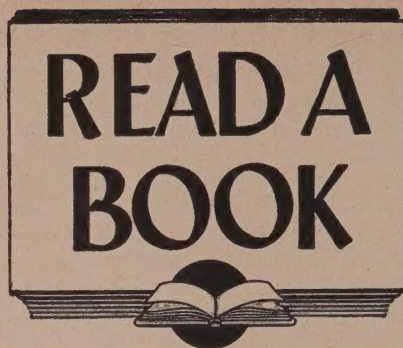
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The reader who is interested in seeking further light on the operation of the Holy Spirit in the lives of men will have an enriching experience if he acquaints himself with some of the current writing.

To begin with an Episcopalian, there is *Philip Mercer Rhinelander*

by Henry Bradford Washburn (New York, Morehouse. 1950. \$2.50). This story of the life of a man of deep religious fervor will mean a great deal to those who knew him in any of his several relationships: as parish priest, as teacher at Berkeley Divinity School and Episcopal Theological School, as seventh Bishop of Pennsylvania, and as the first warden of the College of Preachers.

The book will be of equal value to those interested in the development of the Church in the period covered, to those enjoying the present program of the College of Preachers and wanting to know something of its founding and early history, and to those concerned with better support for theological education.

The author, one-time dean of the Episcopal Theological School, is well chosen for the task. He writes in a very readable way of one he admired as fellow student and lifelong friend.

Bishop Rhinelander lived from 1869 to 1939. A first full length biography has been written about a contemporary of his, *Rufus Jones: Master Quaker* by David Hinshaw (New York, Putnam. 1951. \$4). This, too, was written by a lifelong friend.

No Two Men Could be Less Alike

Two men could hardly be less alike than Bishop Rhinelander and Rufus Jones, yet, in the same age, each made his contribution as he was guided by the Holy Spirit. Among the outstanding achievements of the great Quaker leader were the writing of more than fifty books and the founding of the American Friends Service Committee which shared in receiving the 1947 Nobel Peace Award.

A spiritual bond can readily be traced between Rufus Jones and François de Fénelon, Archbishop of Cambrai, and a key figure in Church and State in the time of Louis XIV. Born in the south of France and given the best schooling of his day, Fénelon was educator, philosopher, statesman, and essayist. His writings are found valuable and pertinent in the twentieth century. In 1947 the Presiding Bishop's Book for Lent was *Christian Perfection* edited by Charles F. Whiston (New York,

continued on page 4



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FORTH

VOL. 116 NO. 7
JULY-AUGUST 1951
Editor WILLIAM E. LEIDT

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THE COVER. Which is the American-born child and which the DP? It's hard to tell in this picture of two little girls at the New England Resettlement Committee Center in Massachusetts. For more about the Committee's work, please turn to page 11.

FORTH, July-August, 1951, Volume 116, No. 7. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Russell E. Dill, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.

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Check Your Calendar

Summer conferences. Consult your rector for information about conferences in your area.

JULY

- 2-10 Northfield Missionary Conference. Northfield, Mass.
- 4 Independence Day
- 11-18 Silver Bay Conference on the Christian World Missions, Silver Bay, N. Y.
- 22 Church of the Air. CBS. 10:00-10:30 a.m., EDST
- 22-27 World Missions Institute. Lake Forest College, Lake Forest, Ill.
- 25 St. James' Day

AUGUST

- 6 Transfiguration
- 24 St. Bartholomew's Day

SEPTEMBER

- 7-9 Laymen's Instructors Training Conference. Seabury House, Greenwich, Conn.
- 21 St. Matthew's Day
- 23 Church of the Air. CBS. 10:30-11:00 a.m., EDST
- 29 St. Michael and All Angels

Read a Book . . . cont.

Harpers. 1947. \$1.75), a translation of Fénelon's spiritual letters.

The saintly figure of the man is beautifully portrayed in relation to the complex and confused times in which he lived and the many conflicts that raged around his head, the most serious being the debate over Quietism, in *François de Fénelon* by Katharine Day Little (New York, Harper. 1951. \$3.50). Fénelon's personal affairs must have caused him great distress, but throughout he remained a counselor and minister to human souls.

New Luther Biography

In the preceding century, a monk took a stand against the Roman Catholic Church, shaking it to its very foundation. Outstanding among the current biographies is the newest book to be added to the many on Martin Luther, *Here I Stand* by Roland Bainton (New York, Abingdon. 1950. \$4.75).

Professor Bainton, who has held the chair of ecclesiastical history at Yale Divinity School for the past fifteen years, is a writer of penetrating insight and dramatic style. Among his earlier works, the best known is *The Church of Our Fathers* (New York, Scribners. 1941. \$3.50). The same charm that has made it a classic is used in portraying the man Luther in relation to the movements of thought in his age. Both the Church and society in the sixteenth century become vividly real, and Luther is interpreted as the man of the hour. Driven first into a monastery and then out, he is credited with being responsible for a major aspect of the Reformation, the "priesthood of all believers."

Here I Stand, which received the Abingdon-Cokesbury award as the most significant manuscript in the religious field in 1950, is not only excellent in content but also most attractive in appearance, format, and illustration.

Another addition to the many books on Martin Luther is *Monk in Armour* by Gladys H. Barr (New York, Abingdon. 1950. \$3), a well-done novel based on his life.

The reader may leave the sixteenth

continued on next page

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Read a Book . . . cont.

century and return to the present to get a glimpse into the lives of some fellow Christians.

These Found the Way

David Wesley Soper, professor of religion at Beloit College, has edited a symposium relating the stories of thirteen conversions, among them Jews, atheists, alcoholics, and Roman Catholics (one of them his own) to non-Roman Christianity, in *These Found the Way* edited by David Wesley Soper (Philadelphia, Westminster, 1951. \$2.50). Of the three Anglicans, Chad Walsh and Joseph Wittkofski are priests in the Episcopal Church.

While the age range of the group is wide, a majority grew up during or just following World War I. This fact may be worthy of note. They failed to find a stable faith in an unstable world.

Many in this group have themselves written notable books. *God the Father Almighty* by Chad Walsh (Forward Movement, 15 cents) is a recent title from the pen of a well-known writer, critic, teacher, and priest.

The former Roman now Anglican priest, the Rev. Joseph Wittkofski has contributed *The Little Red Book of Contemplation* (New York, Morehouse, 1950. \$1.25) and *The Secret Way* (New York, Morehouse. \$2).

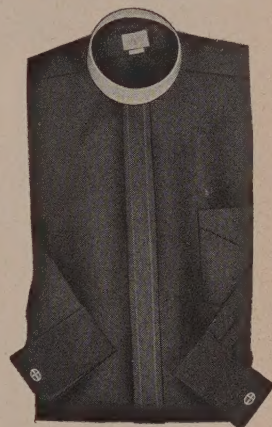
The most recent book to come from another of the group of thirteen is *Strengthening the Spiritual Life* by Nels F. S. Ferré (New York, Harper, 1951. \$1). It is a book, written from experience, on how prayer can be made part of daily personal and family life.—A.E.H.

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Above, Bishop Hunter of Wyoming signs letters of consecration of Richard S. Watson



AFTER his consecration, Bishop Swift stands with Mrs. Swift and children, Anne and William



The Topeka State Journal
LAST MINUTE instructions are given Bishop-elect Swift by Bishop Sherrill and Bishop Fenner of Kansas

THREE BISHOP

DURING the month of May, three new missionary bishops were added to the episcopate of the American Church. Elected at the meeting of the House of Bishops in January (FORTH, March, page 6), they are the Rt. Rev. Richard S. Watson, Missionary Bishop of Utah; the Rt. Rev. A. Ervine Swift, Missionary Bishop of Puerto Rico (FORTH, June, page 16); and the Rt. Rev. Richard R. Emery, Missionary Bishop of North Dakota.

Bishop Watson's consecration took place May 1 at St. Mark's Cathedral, Salt Lake City, Utah. The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, was the consecrator, with Bishops Rhea and Moulton, as co-consecrators.



Fargo Forum
REPRESENTATIVES of North Dakota organizations receive new bishop at installation in Fargo cathedral

FORTH—July-August, 1951

ONSECRATED

The Presiding Bishop consecrated Bishop Swift May 3 in Grace Cathedral, Topeka, Kans., with Bishops Boynton, Suffragan of New York, and Bentley, Vice President of the National Council and Director of the Overseas Department, as co-consecrators.

Bishop Emery was consecrated May 15 by Bishop Sherrill at St. Paul's Church, Minneapolis, Minn., his former parish. Co-consecrators were Bishops Keeler of Minnesota and Atwill, retired of North Dakota. Bishop Emery's pastoral staff was a gift from the Sioux Indians who made it for the institution of Bishop Atwill. For a picture biography of Bishop Emery, please turn to the next page.



Gordon Havenor

Presiding Bishop pronounces blessing after Bishop Watson's consecration



Fargo Forum

SIOUX Indian priest, the Rev. Sidney Martin, carries Bishop Emery's pastoral staff

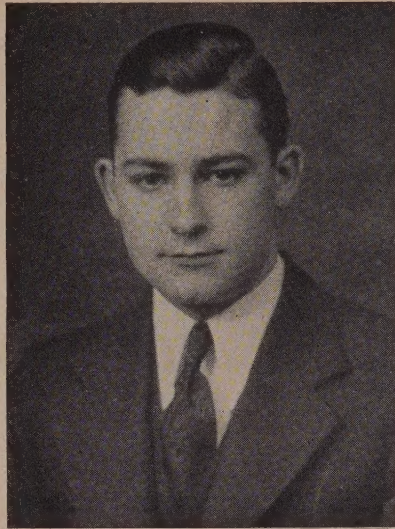


Fargo Forum

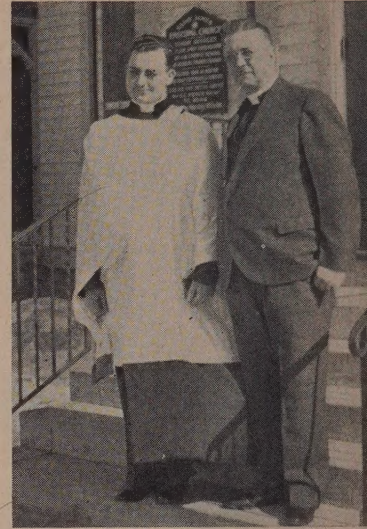
BISHOP ATWILL, retired of North Dakota, pronounces blessing over successor, Bishop Emery. Bishop Atwill has been acquainted personally with all seven North Dakota bishops.



BOYHOOD days of Richard Runkel Emery, Missionary Bishop of North Dakota, were spent in Pine Island, Minn., his birthplace



IN COLLEGE, Emery changed from chemical engineering to philosophy and psychology to prepare for Seabury-Western Seminary



COMING back in 1937 to Minnesota seminary, Emery was ordained deacon in Paul, presented by the Rev. G. C. W.

YOU have been called out of parish life, my brother, to be a Bishop in the Church of God. As you start out on your episcopate, I would have you keep before you three special attributes of the Master, which marked His public ministry.

The first mark was His consecration. He showed that while He was yet a boy, twenty years before He started out on that ministry, "Wist ye not that I must be about my Father's business?" He asked Mary and Joseph. That was the center and sole objective of His life: His Father's business. He subordinated everything else to it, especially Himself. It was His one thought which overshadowed everything else.

With all your missionary zeal there is danger that you will think of yourself at times. As you go about your work you will have a lot of inconveniences—to put it mildly. You will get a lot of poor food to eat, some-

• *The sermon at the consecration of Richard R. Emery as Missionary Bishop of North Dakota appropriately was preached by his neighboring bishop, the Rt. Rev. W. BLAIR ROBERTS, Missionary Bishop of South Dakota.*

If God Be For Us, W

BISHOP OF SOUTH DAKOTA SPE

times none at all; you will have many hard and uncomfortable beds to sleep on; sometimes none at all; you will have long tedious waits in depots, snowdrifts, mud holes, and other places; you will have "journeyings oft, in weariness and painfulness," as St. Paul put it. Don't waste time and energy pitying yourself, thinking what a hard time you are having. When you start pitying yourself and looking for sympathy, you are a beaten man. Don't think about yourself at all but if you feel that you must think of yourself, laugh at yourself. A sense of humor is one of God's most saving gifts to us; but, through everything, keep uppermost before you, your Father and the work you have to do for Him.

Christ never gave a thought to Himself. He had a lot of poor meals and beds and hard wearisome journeyings, but He never wasted His time and strength thinking about them.

His hardships were part of His offering of life—service to His Father. Try to see yours in the same light; then, instead of being hardships, they will be part of a joyful, sacrificial offering of yourself to Christ and His Church.

The second mark was His faith. Think how much time our Lord spent in prayer. There was nothing perfunctory about it. He had no stated periods to which it was limited; rather He was in the conscious presence of His Father all the time.

And that walking with Him bred intimacy, and intimacy bred love, and love bred trust, and trust bred a sure and never failing faith which all the discouragements and the opposition of his enemies could not shake. That is what prayer does for us and to us! Knowing God makes

• By the Rt. Rev.



HOP KEELER of Minnesota ordained
ry priest. He was serving Good Shep-
Windom, and St. John's, Worthington.



HOBBIES range from fishing to stamp col-
lecting. His family includes Mrs. Emery,
John Richard, six, Margaret Elizabeth, four.



Fargo Forum
READING acceptance of symbols of his new
office, Bishop Emery stands before altar
in Gethsemane Cathedral, Fargo, N. D.

Can Be Against Us?

MARKS OF GOOD MINISTRY

us know that "All things work together for good," and that "If God be for us" it makes no difference what forces are arrayed against us.

When Christ prayed in Gethsemane, "Not my will but thine be done," it was not a prayer of meek resignation; rather, it was a supreme act of adventuring faith which enabled Him to climb the hill called Calvary, knowing that the Cross would become the symbol of Salvation and of Divine Love, and death would be the entrance to life eternal with the Father.

Christ's field was scattered as yours will be. He had few followers, small congregations for the most part, few visible evidences of success, but he did not trouble about it or become discouraged. He had faith that He

who had sent Him would aid and sustain Him and that the seed sown in apparently sterile fields would some day bring forth fruits to His glory.

Keep that vision before you as you go about your work. Try to see in every fellow worker a potential force for good. See in every mission station and congregation, however small and unresponsive, a place where good seed sown may bring forth fruits to God's glory.

In my early ministry, I traveled every other Sunday by horse and buggy to a small inland community. There were no improved roads, just prairie trails. We had no church building. We held services wherever I could find a room. Most of the time there were only three or four people in the congregation. Many people called me a fool for taking such a trip in all kinds of weather and for such a small congre-

gation. Yet, I have always believed Christ's promise that "Where two or three are gathered together in my name, there am I in the midst of them." Out of that group came the first executive secretary of the Missionary District of South Dakota, a man who later was called to the Field Department of the National Council. God was working in that tiny congregation in ways that we did not know. Don't forget to count God in when you count your congregation.

So, through close walking with God, you will gain a vision born of faith, you will see things that are not seen in the immediate present, you will see the Church going forward from strength to strength in the years that are yet to come after you, yourself, have finished your labors here.

The third and final mark of Christ's ministry is humility. There, again, keep Christ before you as your example. "He that would be great among you, let him be your minister . . . I am among you as him that doth serve," He told his disciples. Son of God though He was, He drew no lines in service; no work was beneath His dignity nor contrary to His high position. Any act of helpfulness,

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IR ROBERTS, D.D. ●

Church of West Africa Formed in Freetown

ALL the Anglican dioceses in West Africa except Liberia united this spring to form the Church of the Province of West Africa, a federation binding together Accra (the Gold Coast), Sierra Leone, Niger, Lagos, and Gambia and the Rio Pongas. At a colorful celebration in St. George's Cathedral in Freetown, Sierra Leone, the first Archbishop of West Africa, the Rt. Rev. Leslie Gordon Vining, Lord Bishop of Lagos since 1940, was installed April 17 by the Archbishop of Canterbury.

Marks Beginning of New Era

Occurring at a time when the British government also is giving increased independence to these colonies, the creation of the self-governing Province marks the beginning of a new era in the Church's history. The five dioceses of the new Province are populated by approximately thirty million Africans, including more than forty tribal groups each with its own language and customs.

The Missionary Bishop of Liberia, the Rt. Rev. Bravid W. Harris, whose neighboring district embraces the independent Negro Republic of Liberia, attended the inauguration of the Province. The setting in the small seaport town of Freetown with its shops grouped about the old slave tree was a fitting place for the occasion for Freetown, as the Archbishop of Canterbury reminded the assemblage, was a city whose very name marked one of the great tragedies of history and its reversal. The evil of slavery, an evil almost as old as mankind, for a time gained a hold and spread like a leprosy on the record of the British people.

Its final abolition was due to great Christian leaders who roused the consciences of Christian people; and it was to Freetown that the liberated slaves came. But freedom is far more

than the removal of slavery, the Archbishop said. It is a painful learning of a lesson and the right using of powers. There are no short cuts to freedom; it is hard to find and hard to keep.

He went on to recall the notable developments in governing which have occurred this year in West Africa: the new constitution for the Gold Coast, the new constitution for Nigeria due to come into force in September, and, before the end of this year, the new constitution for Sierra Leone. The difficulties, he said, facing West Africa, should not be underrated. In this world made poor by fear and made difficult by conflicts, the peoples of West Africa must learn in a short time the lessons which those in Europe have been slowly learning for more than two thousand years.

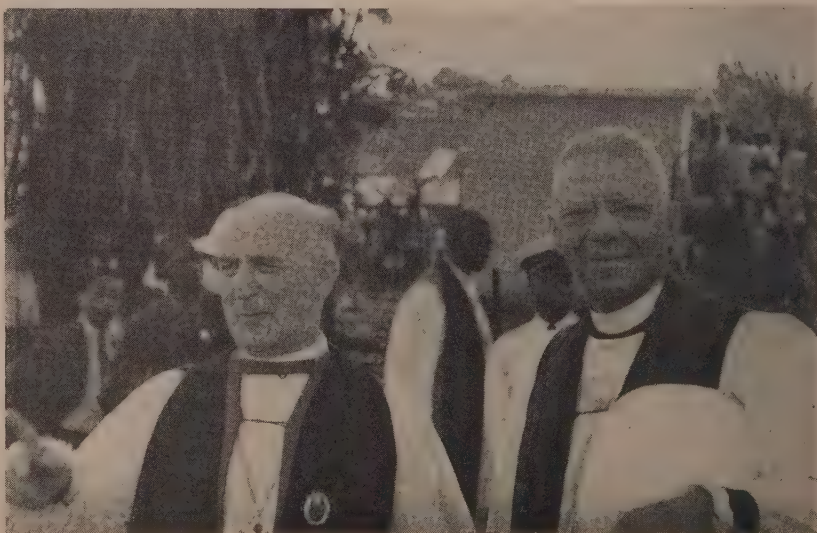
The Archbishop stressed the great sense of opportunity that there is now; that the five dioceses uniting as the Church of the Province of

West Africa would be able to direct their own course and make their own decisions in loyalty to the wide fellowship of the Anglican Communion just when the peoples of West Africa face their new venture. Their need, surely, is precisely what the Church has to give: freedom, the spirit of freedom, and the power to use freedom aright.

He reminded his hearers that it was far too easy for a Church to become shortsighted, self-centered, and in danger of living for itself. The new Province should keep its members always aware of their duty to help and redeem, to seek and to save.

Archbishop Speaks

In conclusion, the Archbishop said, "So I send you forth. With praise in my heart to God who has brought you to this hour, with thankful remembrance of all his servants, British and African, who by God's grace have made this hour possible, I hand over my jurisdiction to your keeping, and I commit this Province of West Africa to God's loving care and purpose. I pray that Christ our Lord will make and keep you free men, worthy of your freedom in Him; I pray that He will make you to be creators of true freedom through his Gospel, to be the greatest of all creative forces in the building of the West Africa of the future."



ARCHBISHOP of Canterbury, the Most Rev. Geoffrey Francis Fisher, and the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, chat during meeting in Freetown at which Church of Province of West Africa was created and first archbishop installed

Massachusetts Makes Sound Investment

By BETSY MUELLER



Tamara pauses between Old World and New at Resettlement Center

A FREEZING rain had turned the Warner DP camp near Munich into a grey quagmire dotted with wooden barracks. A man and a woman, bent against the storm, splashed past the soggy single-story buildings erected during the war by the Germans to house prisoners of war.

From time to time the couple consulted a rough sketch map of the camp, but in the gloom it was difficult for them to find their way. Finally they paused before one of the buildings, squinted at the faded markings on the front, and after some hesitation pushed open the door. They found themselves in a large kitchen where a dozen pinch-faced women peered suspiciously into each others rusty pots of watery soup.

"Natasha Blinova?" the man asked. The women stared at the intruders apathetically, then turned again to the endless process of making enough

from too little. Only one continued to look at the couple. A young-old woman, once pretty and gay perhaps, though even she probably had forgotten, she seemed to be trying to pull the secret of their mission from them with her eyes. In a moment, apparently satisfied that they were the visitors she expected, she motioned them to follow her and led the way down a dingy corridor to the small, bare room which she shared with her family.

In Natasha's worn face anticipation struggled with despondency. Her visitors were representatives of an American organization seeking suitable families to sponsor for resettlement in the United States. The time for emigration was fast drawing to a close, she and her family could not return to their native country, and her chances of supporting them as an alien in the exhausted economy of Germany were almost non-existent. If this group refused to help them, the likelihood of their surviving at all was exceedingly slim.

This was Europe, November, 1950,

where too often, as for Natasha, life meant a chance to leave, death a condemnation to stay. Here in this rambling old building and in buildings like it all over Germany and Austria lived the motley of Europe, and here, in each cardboard suitcase, in each coat pocket, in each face, and in all eyes, dwelled the remnants of a shattered civilization.

For some this would only be temporary, a step toward a new life of freedom and opportunity. Since the end of World War II, hundreds of thousands of displaced persons have left the refugee camps under the great resettlement schemes of Australia, Israel, Great Britain, the United States, Brazil, and other interested nations.

Unfortunately, many of these schemes have been conducted solely with an economic end in view. The backs which were strongest, the muscles which were the most agile, the bodies which were the youngest were chosen first, and those who did not possess such assets were left be-

continued on next page

• BETSY MUELLER is a staff writer on this magazine.



FIRST HOME in America for many DPs are these buildings, where, under care of New England Resettlement Committee, they meet future employers and adjust to new life



CHAIRMAN is the Rev. Samuel Tyler, Jr.; Mrs. G. A. Baker is executive director



CULTURES of many countries meet and mingle at Resettlement Committee Center

hind. Almost from the beginning the DPs for whom resettlement could not be found easily were lumped together under the unsympathetic title "hard core." This group included not only the aged, the bedridden, and the genuinely handicapped but many considered to be "uneconomic units"—a widow or widower with three or four small children, a childless couple over fifty, a family consisting of three generations who refused to be separated.

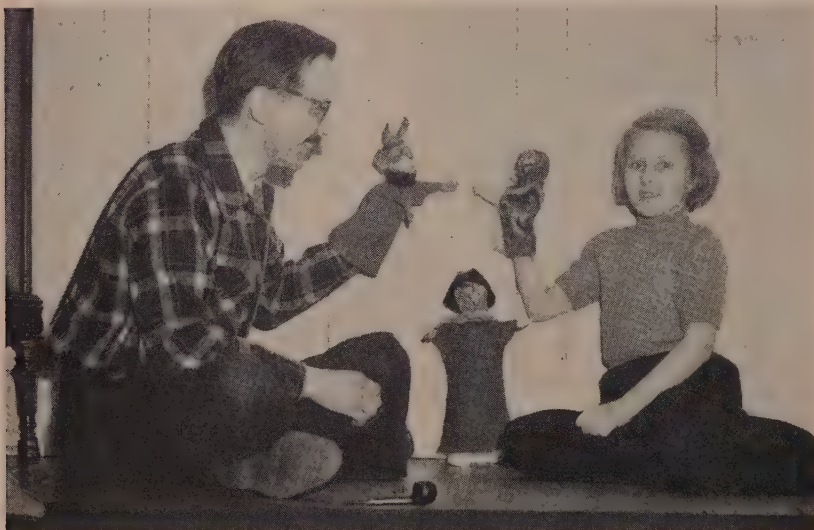
Natasha Blinova and her family constituted such an uneconomic unit. During the war she and her husband, mother-in-law, and five children were transported from their homes in western Russia to work in a slave labor battalion in Germany.

Her husband died a year later. After the war the remainder of the family made their way to the DP camp where they had been ever since.

Natasha applied immediately for resettlement in the United States. Every day for four years she had joined the small crowd of DPs waiting resignedly outside the emigration office, idling their lives away in the dreariness of camp life. As the months and years passed, however, as others received the coveted visas and left, a hope for life which had burned brightly in Natasha's heart quivered and died.

But Natasha and the others like her had not been forgotten. Early in 1950 a group of Episcopalians in Boston, Mass., fired by the enthusiasm of the Rev. Samuel Tyler, assistant rector of Trinity Church, Boston, mapped out an ambitious scheme to assist those displaced persons who were rejected by most voluntary agencies because they were considered "difficult to resettle." In addition to large families and lone parents with dependent children, this category included handicapped individuals, specialists, and families of mixed religious affiliation (Jewish-Roman Catholic or Lutheran-Estonian Orthodox) who did not come clearly within the scope of any sectarian agency.

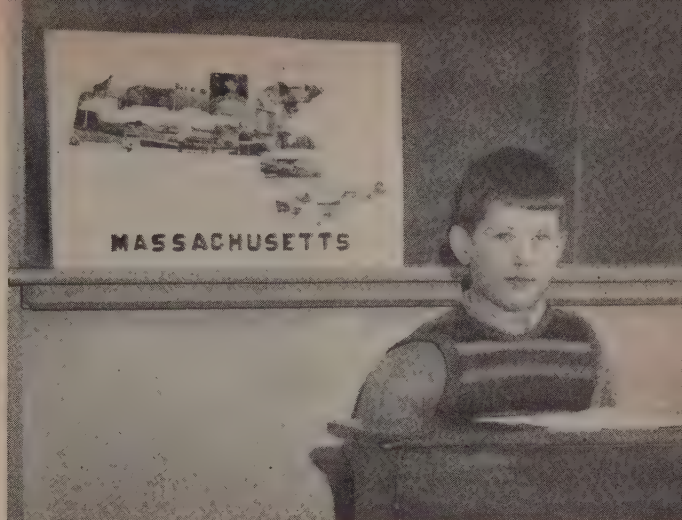
Difficult to resettle—yes. But America was born of the politically and religiously persecuted, of the destitute, the courageous, and the visionary. The displaced persons in the European DP camps are not just ordinary refugees: they are among



PUPPETRY engrosses Konrad Bose, former executive director, and Tatjana Weshkin. Committee tries to sponsor those most in need of help, such as widows with children.



PLACEMENT office in Boston helps find homes for DPs. Here prospective sponsors can have personal interviews with families.



LIKE the Pilgrims, this Latvian boy, six years old, landed in Massachusetts, where he is learning his ABCs in English

the world's toughest people, the survivors of a war which killed many of the less hardy. There is a place here for them: a place for the farmer, the coal miner, the factory worker, a place for the young mother with small children, the professional woman of 45, the young man who was blinded while working in a slave labor battalion. All provide the kind of new blood that first filled America's veins; all are sound investments for the future even though at the moment some may need more help than others.

The New England Committee, which began as an Episcopal parish project, quickly took on a more comprehensive character as it enlisted the support of all individuals and organizations interested in helping carry out its program. A substantial contribution was made from the Presiding Bishop's Fund. The Rev. Konrad Bose, a Unitarian minister formerly with the Massachusetts DP Commission, was appointed executive director, and an office and placement center was opened in Boston. (Mr. Bose recently returned to the ministry; the new executive director is Mrs. George A. Baker, an Episcopalian.)

From the beginning the committee recognized the fact that although individuals might feel great sympathy for DPs in general and might want to help, they often hesitated to assume, sight unseen, the responsibility for a family who might need assistance in arranging care for minor children or whose members might have difficulty finding a job.

If, however, the family were already in the United States, if prospective sponsors could meet and talk with them, could discuss vocational experience and skills with the head of the family, opportunities undoubtedly could be found for hundreds who otherwise would be doomed to remain behind permanently in Europe.

Moreover, individuals, parishes, and communities could offer assistance with one aspect of a total resettlement, with jobs or housing, without being under complete obligation for the DPs' care. The committee's plan, therefore, entailed bringing the DPs to the United States and establishing them in a resettlement center where they could

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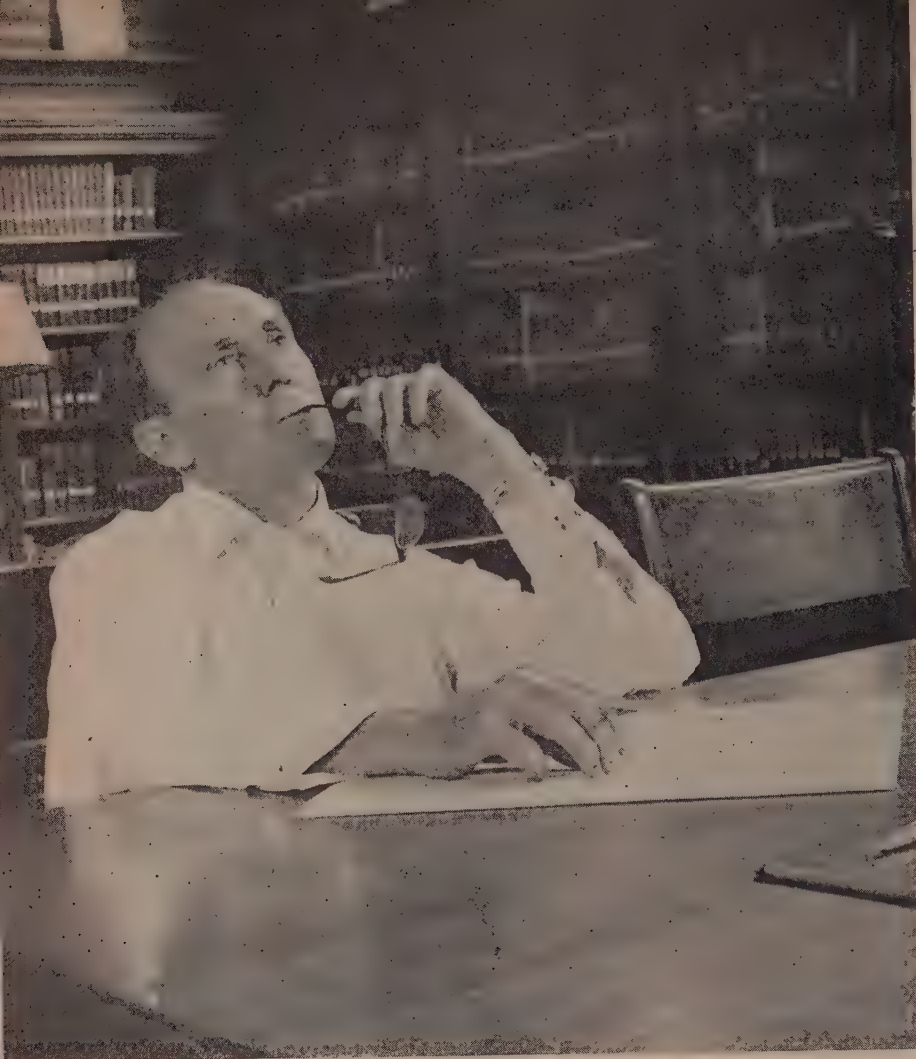


ONE of many Center volunteers, Elizabeth Treeman, directs children's activities



THREE of women at Center prepare Yugoslavian dish. Far from abandoning their own customs, DPs living at Resettlement Center learn to adapt them to New World living.

MUSIC UNDE ON MOUNTAI



Roy Harris, composer-conductor, is director of Cumberland Music Festival at Sewanee



Johana Harris, wife of the composer, made piano debut at six, is festival instructor

TO the mountain-top campus of the University of the South, Sewanee, Tenn., the second Cumberland Forest Music Festival is drawing amateur and professional musicians from more than a dozen States for nine intensive weeks of classes, rehearsals, and concerts, June 25-August 25. Composer Roy Harris directs the festival for the second year; it is his purpose to help young but technically proficient violinists, violists, and violoncellists to develop into professional artists who can step into the vacancies in the string section of the nation's symphony orchestras. But composers and pianists do not take a back seat at the festival for Dr. Harris himself conducts classes in composition, and his concert pianist wife, Johana Harris, teaches piano.

Sponsored jointly by Peabody College for Teachers in Nashville and the University of the South, the festival on the ten thousand acre campus at the university offers serious students the opportunity to study with contemporary musicians including the concertmaster of the Cleveland Symphony Orchestra, violinist Josef Gingold; violinist and editor of *String News*, Albert Gillis; violoncellist, Luigi Silva; lecturer of contemporary music, Nicolas Slonimsky; violinist and conductor, Lorin Maazel; and, of course, the Harris team.

America's Leading Symphonist

Roy Harris has been tagged "America's leading symphonist" by *Time Magazine*; he has composed six symphonies and is working on his seventh. He has studied abroad and been a member of the faculties at Cornell, Princeton, and Colorado. During the war, Dr. Harris was musical director for the Office of War Information. Today he is composer-in-residence at Peabody Col-

FORTH—July-August, 1951

EVERY TREE TOP CAMPUS

lege while Mrs. Harris holds the chair of artist-in-residence.

Johana Harris began her career when she made her debut as a concert pianist at the age of six; she entered the Juilliard Graduate School at the age of twelve and three years later became a member of the faculty. Internationally famous, this artist team is making the Cumberland Forest Festival an important annual musical event.

Voice of America Broadcasts

During the summer they and their students will play in Nashville and Sewanee as soloists and orchestras. A typical concert at Sewanee or on the Peabody College campus will include eighteenth and nineteenth century chamber music as well as works by contemporary composers. Among the latter will be scores by Roy Harris, William Schuman, and Paul Hindemith. The performances will be broadcast by 101 member stations of the National Association of Educational Broadcasters, and by the Voice of America in its series of programs broadcast throughout the world accenting the works of American composers played by American artists.

The University of the South is a natural setting for the festival according to the Rt. Rev. R. Bland Mitchell, chancellor of the university and Bishop of Arkansas. "Under the inspiration of the Christian Church, the world's greatest music was born," he said. "Under the inspiration, it flowered into a medium for lifting the aspirations of the human soul up to the God of harmony, form, and beauty in a manner transcending the power of speech. . . . Sewanee furnishes a framework and setting for the festival . . . which is fitting and conducive to creative work."

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Outdoor concert is provided by students practicing between round of classes at festival



In All Saints' Chapel, "no applause" rule creates unusually fine atmosphere for music

Time is Turned Back

EVOLUTION OF EUCHARIST IS DRAMATIZED



LAW is read in enactment of Jewish synagogue service, first of six liturgical demonstrations at Christ Church, Bronxville

By the Rev.

MORTON C. STONE

FORTY men and women of a suburban parish recently organized, rehearsed, and presented a series of six dramatic demonstrations on the important stages in the history of the Holy Communion. A storekeeper, a claim agent, a banker, a housewife, a designer, and a clergyman were among the performers who played to capacity congregations in Christ Church, Bronxville, N. Y., the Rev. Harold F. Hohly, rector. The group was directed by the assistant, the Rev. Morton C. Stone.

Before each performance, instruction was given to relate the demonstrations to our present service while giving relevant historical background. After each demonstration, there was a sermon on its spiritual application. The whole program took just an hour and was concluded with appropriate prayers. Far from histrionic, the atmosphere created by both the actors and the congregation was one surrounding an act of worship.

As our present Communion service is derived from the union of two

services originally held separately, the synagogue and the upper room, the demonstrations showed them first in their original Jewish form in the time of Christ, and next in their Christian development in Apostolic days. Then the two services were put together in the liturgy of the early Church. And finally, the changes and additions of medieval and modern days were shown in the last demonstration. The series stressed the continuity of our present forms and earliest recorded usages.

In order to emphasize this continuity, the demonstrations were held in the church since the ornaments and arrangement of contemporary churches preserve elements derived from both the synagogue and the upper room. The chancel combines the sanctuary of the synagogue with the appointments of the upper room. The seats of the clergy come from those of the ruler and elders of the synagogue. The curtains and lights about the altar, likewise, probably were suggested by the similar veil and lights of the synagogue Ark. The pulpit is derived from that used in



KISS of Peace, signifying Christian love, is given at start of Apostolic Love Feast



WOMEN were set apart in synagogue service. Lessons, sermon, and prayers of this service survive in present day Eucharist



APOSTLE sings thanksgiving over cup after Last Supper. At that time, women were given full share in offering with which each person took his part; clergy

• The Rev. **MORTON C. STONE** is the Secretary of the Standing Liturgical Commission of General Convention.

Two Thousand Years

AT CHRIST CHURCH, BRONXVILLE



PROVISIONS for Love Feast meal are given to deacon, who later distributes them



al, as people stand with lifted hands. By this feature of early Christian services was serious-alike were given individual and distinct roles.

the synagogue for reading the lessons from the Law and the Prophets. The altar with its fair linen comes from the table of the upper room. The chalice and paten are the same as those used by the Jews for grace at meals in the time of Christ.

For the same reason, vestments were used for costumes because those used at Communion today were developed from the garments used by Christ and the Apostles. The alb is the *seamless robe* of Christ. The stole is the *towel* which He used at the footwashing. The tunicle is the second *coat* to which Christ refers. And the chasuble is the *cloak* which St. Paul left at Troas. The toga-like garment called the *pallium*, used in the time of Christ and now worn by bishops in the East and archbishops in the West, is the only vestment which rarely is seen in the West today. This was one of the garments laid aside at the footwashing. It is also the *prayer shawl* of modern Jewish use.

The first demonstration showed how Christ "as his custom was, went into the synagogue on the sabbath



DURING psalm between Epistle and Gospel in Early Church, bishop and priests hold candles lit for ceremonious Gospel reading



ACOLYTES light sevenfold lamp over altar in preparation for Liturgy of Early Church, held during time of persecutions

day, and stood up for to read," and, after he had read the lesson from the prophet, how he preached the sermon and was questioned by the people. The three elements of this synagogue service—lessons, sermon, and prayers—survive in the first part of our Communion service in the Epistle and Gospel, the sermon, and the Prayer for the Church.

The second demonstration portrayed the Last Supper with the institution of Holy Communion in connection with the grace said before and after the formal meal. The four elements of this service, taking the bread and wine, giving thanks, breaking the bread, and giving the elements to the disciples, survive in our Offertory, Consecration, Fraction, and Communion.

The third demonstration pictured the Christian synagogue service of Apostolic days. This was much like the Jewish service except for the Christian tone of the prayers and the addition of the chanting of a psalm. Emphasis was laid on the reading of a *pastoral letter* from St. James and the sermon of the Apostle in which the lessons were interpreted according to the teaching of Christ. The Gospels were developed from such teaching in the Christian synagogue.

The fourth demonstration showed how the Apostles continued the Last

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DEAN of St. John's Cathedral, San Juan, Puerto Rico, the Very Rev. Aristides Villafañe is vigorous leader in island's Church

ON Christmas eve, 1926, there was great excitement in Don Panchito's cockpit in Puerto Rico. Men from the country region around San Juan had walked many miles over mountain passes and through sugar cane fields to join in the sport at Trujillo Alto. Although most of them made little more than four dollars a week, and this only during the sugar cutting season, they gambled freely—some their wages, some their clothes, some their homes. From these rural folk, Don Panchito, now an old man, derived his income. His cockpit was famous throughout the mountain region.

Here veteran fighting cocks, heeled and trimmed, met in mortal contests. The crowd roared and cheered them on. The shouts rose to a high pitch and could be heard far beyond the confines of the valley.

In fact, on a hill overlooking the cockpit on Christmas eve, even the hammering of three men laboring with warped pieces of lumber and rusty nails could not drown out the shouts below. The men were trying to build a makeshift building—a platform, an altar, and a crucifix—a place where they could hold a Christmas service the following day. The smallest of the three young Puerto Ricans, dressed in work clothes, put down his hammer for a moment, cocked his head to one side and looked down into the valley as he commented,

Priest Changes Cockp

ARISTIDES VILLAFANE IS LEADER IN PUE

"Don Panchito has quite a turn out today."

"Yes, Padre Villafañe, that is true," replied one of his companions as he hit a nail squarely on the head.

"It is too bad that we are not building our chapel in his valley where this wind would not flatten down our every effort," the third man added and exchanged a smile with the young padre.

"This wind is too strong but we shall do the best we can," the priest said, "for if this mission is to prosper we must give the people a place in which to worship on Christmas. You well know the house we have used for the past month will not hold the congregation. God will help us."

The men continued building. Three hours later they packed their tools and prepared for the twelve-mile horseback ride to San Juan where Padre Villafañe was to conduct the Christmas service at St. Luke's Church. He planned to return to Trujillo Alto in the afternoon.

But as they started out the wind

suddenly whipped into a fury and before they could say a word to each other, they saw their loose construction flattened to the ground. It was one of those blows which strikes deep inside a man's heart.

The men said nothing to each other; they were too discouraged. Then Padre Villafañe heard someone speaking. He turned abruptly on his horse and looked down at the wrinkled weatherworn face of Don Panchito.

"Padre, I saw your church blow down," the old man was saying. "I will not be using my cockpit tomorrow; would you use it for your Christmas service?"

Christmas afternoon a procession solemnly filed down the winding mountain road into Don Panchito's valley where three hundred country people stood in a semicircle with heads bowed. Here in the cockpit on Christmas Day, Aristides Villafañe celebrated the first Holy Communion for the two-month-old mission.

After the service the smiling twen-



Kayietz from Three Lions
BEGINNING his ministry among people living in such houses as this, Padre Villafañe has established three missions and begun dispensary for them in depressed areas

to Chapel

CAN CHURCH

ty-six year old priest shook hands with his people, and chatted with each of them. But Don Panchito held back and waited until the others were gone; then he came forward, his head bowed, his forehead creased.

"What is the matter, Don Panchito?"

"Padre, I am sorry and worried too. I am ashamed for all these years I have used this place for cockfights and gambling, and today my cockpit has been blessed and honored. I have made my decision to leave it as a chapel for our religious services as long as you wish, and I solemnly promise that no more cockfights will be held here any more."

Later, Aristides Villafañe said, "I was conscious that this was by the inspiration of the Holy Ghost changing the heart, soul, and mind of this old man to leave everything for the greater glory of God. Don Panchito's act impressed me greatly because I knew that his cockpit was his principal source of income. . . ."

Thus St. Hilda's Mission had a home and a courageous leader in



CONSTANTLY building wherever he goes, Villafañe has helped build his missions with his own hands. Above is third unit to be erected at St. John's Cathedral, San Juan.

Villafañe whose enthusiasm and diligence endeared him to the rural community and aroused interest in the work of the Church.

St. Hilda's Mission in Trujillo Alto is only one of three missions established by the present Dean of St. John's Cathedral, San Juan. Since 1923 when he and a brother became the first Puerto Ricans to enter Holy Orders, Aristides Villafañe has accomplished for the Church more than a lifetime of work. Yet, at the age of fifty-one he still is initiating creative ideas and carrying

them out even as he recently brought the Cathedral Academy into its role in Puerto Rican and Church education (FORTH, Sept., 1950, p. 22). He and his fellow Puerto Rican Church workers have a great realization of the necessity of ministering to the islanders, many of whom are unchurched, and many of whom have not accepted the Roman faith.

Dean Villafañe clearly understands the problems of his island. Dominated by Spain for more than four hundred years, Puerto Rico was more a part of the Old World than the New when in 1898 the United States took possession. The inhabitants, a mixture of Indian, Negro, and Spanish, then had little conception of political and religious freedom; time alone would cement a bond between these Spanish-speaking islanders with their Latin heritage and the Americans pouring in from the United States.

As North Americans moved down to the beautiful Caribbean island east of Haiti and the Dominican Republic, they began a program of reconstruction on the island whose low economy, and poor educational, health, and welfare systems caused such distress among the people. Although most Puerto Ricans vaguely realized that this was done to help them, still the organizations and the people were foreign to them. As missionaries arrived it was quite natural that they became identified



AT SERVICE celebrating Villafañe's twenty-fifth year in priesthood, he is given check for Cathedral Academy begun in answer to Puerto Rico's desperate need for schools

continued on next page

with the American occupation and its alien ways.

Realizing the disadvantage of seeming an "alien institution," the American Church took as an immediate goal the training of a native ministry which eventually would man a national Puerto Rican Church. When the Villafañe brothers were ordained a real beginning was made towards this goal.

Beginning as a curate at St. Luke's Church in a depressed area outside San Juan, young Villafañe found himself priest-in-charge after six months when his American superior had to resign after a prolonged illness. The twenty-five year old fledgling spread his wings and the Americans watched as he first set out to organize a program for the underprivileged and undisciplined youth of his neighborhood. In his work he won the esteem of welfare agencies on the island, who also were distressed by the fact that half the children in Puerto Rico received no education while most of those who did dropped out at fourth grade.

Many wondered the following year where his zeal would lead him when Villafañe voiced his concern over the needs of rural Puerto Rico. Yet the intent young man was methodical and thorough. He set out to take a survey of specific rural areas. He found that in those days outside San Juan, many *jibaros* earning approximately \$8 to \$16 a month lived in straw or palm-leaved shacks, or ones of salvaged wood or tin, built into banks on steep hillsides; some of these overlooked the flat plantation land below, which rippled when the winds played in the green stalks of sugar cane or tobacco leaves. In the shacks where a family of five or eight slept in one room, illness due to poor sanitary conditions and nutritional deficiencies was common; infectious and parasitic diseases, along with malaria, bred a sick society. Medical attention was unknown in many rural communities. The people were in need of help. The welfare organizations had not reached them. The Roman Church had not made its way so far inland. The Episcopal Church, represented by such men as Aristides Villafañe, was anxious to give assistance to these rural dwellers.

When Villafañe established the mission in the Trujillo Alto cockpit,



CONGRATULATIONS on his anniversary are given Villafañe by the Rt. Rev. Charles F. Boynton, then Bishop of Puerto Rico

he not only saw to it that the spiritual needs of the people were satisfied more nearly than before but he also made a real contribution to the health of his people. One means he used was a dispensary. He urged physicians in the area to volunteer their services and in two years time they treated two thousand patients, among them seven hundred cases of anemia and two hundred of malaria.

Then in 1931, the year Villafañe married his Spanish wife, Rosita, he established his second mission in Puerta de Tierra at the invitation of a relative of one of his church members in Trujillo Alto. He held the first service in the early evening; word had traveled throughout the mountain region and the sugar cane fields began to sway; at the edge the country folk suddenly stepped out of the foot paths they had followed between the eight-foot stalks. The women wore mantillas over their shining black hair, and the men carried candles and bottles of kerosene which on the dark homeward journey after the service would lend the only light along the way.

Padre Villafañe watched them approaching. So many were coming! As he greeted them and watched them take their seats in the tiny house where the service was to be held, he thought the walls began to bulge much like a small burro filled with food.

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Each Day B

DEACONESS BRO

IN a little village church on a Sunday afternoon an old rector preached a sermon, the Call of Samuel. After the service the superintendent of the church school asked me if I would become the assistant superintendent. My answer was "no," not because I lacked the interest, but because I was frightened at the very thought. (I was quite young in those days). The superintendent's rebuttal was significant: "I did not ask you!" she said. I knew her meaning at once and my next answer was "yes."

This was the beginning of ten years of volunteer Church work. In my spare time I taught in the church school and sang in the choir. When I asked our new rector if something could be organized for the young people of our parish, a Girls' Friendly Society was started and the rector appointed me the first leader.

My activities through the GFS brought me in contact with diocesan work. It was at this time that I met our diocesan worker who suggested that I take a course of study to improve my church school teaching. Later I represented our county on the board of religious education; in this capacity I met the bishop and other Church leaders. My interest in the work grew and before long I wished with all my heart to become a professional Church worker. I used every advantage which came my way to become as good a volunteer as possible.

My position in the business world was becoming more dull and the Church's work more challenging—the time came when I almost was compelled to make the choice. I wanted to train but it seemed next to impossible. I took into my confidence my friend, the diocesan worker, and my bishop; before I knew it, plans were made that I should train.

With the bishop's blessing in his little chapel, I left for the Church

g New Opportunities

CHURCH WORK RICH IN REWARDS

By Deaconess
MARIAN BROWN

Training and Deaconess House in Philadelphia. There I spent two years learning about the work of the Church, worshiping and living as a family with the other students, and training for a definite future. In the mornings before academic classes, we had small household chores; then recreation and work.

We studied more than the Bible and the Prayer Book; we studied psychology, sociology, public speaking, and history; we had courses in Pauline and Catholic Epistles, Christian mysticism and doctrine, among others. We were given ten weeks of practical work; during one work period, I was on a staff of a settlement house and during another, I worked at a summer camp.

After two years of training and seven years of experience in a fine south Philadelphia parish, I felt somewhat prepared to go into the mission field. In June, 1939, I was "set apart" as a deaconess, and two months later I went out to the Wind River Reservation. For almost seven

years I worked among my good friends the Arapahoe people in Wyoming. Feeling that the Navajo peoples in Arizona had a still greater need, however, I asked to be sent to them in 1946. I have been with them for five years.

I have found that the work of the Church is thrilling and all absorbing; I am sure that it is the most interesting of anything which we may do with our lives. I know of no other service rendered which has greater compensations. It is our Lord's work so He is able to use all we are willing to give.

I remember an incident on the Wind River Reservation in Wyoming which demonstrates an interesting result of teaching. A little boy in pre-school went into the mountains with his father for wood. Kenneth Hungry's imagination began to work.

"Father," he said, "suppose a bear would come; what would we do?"

"What do you think would happen, Kenneth?" his father said.

The boy was quiet for a moment and then replied, "God would take care of us, Father." This child had learned to trust in God's loving care.

Then there was the time when the



NO LANGUAGE but a smile is shared by Deaconess Brown and Navajo in Arizona

aunt of a Navajo baby asked me to take the sick child to a government hospital. The baby had to go back three times for treatment. At the end of this period, the aunt wanted to know if we should ask the mother about bringing the child to baptism. We did, and not only was the baby baptized, but also the baby's father, a great aunt, and a young cousin. Taking a baby to a hospital could be called social service. In the Church it is Christian social relations.

At the Good Shepherd Mission my day is full. In the morning I make visits, each day encountering new needs and new problems among the people in the Navajo country. We try to work out the problems together, and I teach religion from home to home. One afternoon a week, I meet with the teachers of religious education who come to my office for material, council, and advice. Then I teach a class at Window Rock, one of our day schools. There are 45 baptized boys and girls here, and in the evening a group gathers together at Saw Mill for recreation and fun.

I could go on, for each day brings new opportunities, and the common tasks for me become joyful service. Our Lord's work, the Church's work, becomes something bigger than life itself.



Men, women, and children, all are Deaconess Brown's friends at Good Shepherd Mission



MEMBERS of one of Oregon's newest and most active churches, St. John's, Hermiston, talk with priest, the Rev. Jackson Gilliam



BISHOP Barton (far left) came to break ground for new church only four years after first service was held

By the Rev.
ERIC O. ROBATHAN

Hard Work Builds N

Sowing of the Seed . . .

OCTOBER 15, 1946. Meeting, civic recreation center, Hermiston, Ore., 7:30 p.m., to discuss whether it will be possible to hold regular Church services in Hermiston.

Later. Thirteen persons present. The Rev. J. M. B. Gill (retired) in the chair. Present also, the Rev. Eric O. Robathan, rector, and Donald Newton, lay reader, Church of the Redeemer, Pendleton. Decided that regular services would be held beginning with November and conducted by Gill, Robathan, and Newton.

NOVEMBER 10, 1946. First service, a celebration of the Holy Communion, held at the Labor Union Hall, Hermiston. The Rev. Eric O. Robathan officiated. Nine present.

NOVEMBER 30, 1946. The Rt. Rev. Lane W. Barton, recently consecrated third Missionary Bishop of Eastern Oregon, and Mrs. Barton arrived at Pendleton on an initial visit to the district. A reception was held in the parish house of the Church of the Redeemer in their honor.

FEBRUARY 8, 1947. Banquet held at

● The Rev. ERIC O. ROBATHAN is rector of the Church of the Redeemer, Pendleton, Ore.

the Hermiston Civic Recreation Center, honoring Bishop and Mrs. Barton. The bishop was petitioned to organize Hermiston into a recognized mission of the Church in Eastern Oregon. The bishop consenting, the Mission of St. John's Church, Hermiston, became activated.

Hermiston, a prosperous little community, lies thirty miles west of Pendleton and six miles from Umatilla and the magnificent McNary Dam on the Columbia River. Hermiston has suffered from severe growing pains, for the building of the dam has resulted in a great influx of new families.

For years the Episcopal Church was dormant in Hermiston. It is no longer so. With the increase in population and the arrival of Church families, a real challenge presented itself. Hermiston is the center of many other fruitful fields. It is the hub of a number of small towns. Those who had vision clearly saw a great opportunity for the Church in this busy center. Hermiston seemed to be the logical center and "mother cell" for the outlying settlements of Echo, Stanfield, Ordinance, Umatilla, and McNary.

The first seed was sown on October

15, 1946, when a few people met to decide whether to hold regular services in Hermiston. They were only a handful but they were keen and enthusiastic; all had the vision of what might be. Services were held fairly regularly. There was no rapid increase in congregations, but others became interested and the women organized a guild.

Other Fell on Good Ground . . .

With the arrival of Bishop Barton, a new enthusiasm began to make itself felt. The bishop encouraged this spirit of enthusiasm and inspired everybody to work with this objective in view. He took the mission under his wing, held services, visited homes, and generally built up an esprit de corps.

Apollos Watered . . .

MAY 5, 1948. The Rev. Raymond E. Gayle arrived today to take up residence at Milton and to begin his duties as priest-in-charge of the missions of St. James', Milton, and St. John's, Hermiston. . . .

It was a challenge to this devoted young priest. He had gone out at the invitation of Bishop Barton to look over the field some months be-

FORTH—July-August, 1951



HUB of several towns growing up near McNary Dam, Hermiston, Ore., is strategic spot for Church work



MODERN church and rectory have been built in Hermiston. St. John's has parish status, thanks to enthusiasm of priest and people.

Church in Oregon

HERMISTON, IS PARISH

fore. What he saw made him decide to pull up stakes in Ohio and go west.

Under Gayle's leadership the Mission of St. John's began to consolidate. He explored the other settlements; there were baptisms; there were confirmation classes. Services were held regularly; visiting was done systematically. Apollos certainly was watering. There was an increasing growth in Church membership.

But God Gave the Increase . . .

JULY 1, 1949. *The Rev. Jackson Gilliam today assumed his duties as priest-in-charge of the Mission of St. John's.*

There had been the sowing; there had been the watering; now God, with the coming of Jackson Gilliam, was to give the increase. A harvest was to be reaped and this harvest would be but the forerunner of other harvests in the years ahead. The seed had fallen on good ground. The ground had been well cultivated. The field was ripe.

Jackson Gilliam, native son of Eastern Oregon and graduate of Virginia Seminary, went to Hermiston with all the enthusiasm of any young

theological graduate. He was in country where he felt at home for his native town, Heppner, was only fifty miles to the south. He was familiar with western ways.

It was a challenge no less to Gilliam than it had been to Gayle. There was no rectory and no church. A recreation center was not a very inspiring place in which to hold services but, stimulated by the leadership and vision of Raymond Gayle, the congregation was a growing, interested, and keen group of Churchmen. The foundation had been laid; it was for Gilliam to build thereon.

The first objective was the erection of a rectory on a carefully chosen site with room enough for a church. Within a few months, early in 1950, the rectory was completed, and the Gilliams moved into their delightful, little modern home. There was no delay in tackling the second objective, the erection of a church.

So Built We . . . For the People Had a Mind to Work . . .

JANUARY 21, 1951. SEPTUAGESIMA SUNDAY, *Consecration of St. John's Church by Bishop Barton, 7:00 p.m.*

This was a red-letter day in the

lives of the members of St. John's. All their hopes were fulfilled and their prayers answered. Less than a year after the completion of the rectory, a fine church building, free of all debt, also was erected, at a cost of \$17,000. The bishop had broken ground on September 10, 1950; actual construction began September 24. The building is fifty by twenty-five feet, with a seating capacity of 120, and a full-size basement. *So built we . . . for the people had a mind to work.*

On that memorable night the church was filled to the doors; there was standing room only. A feeling of excitement and exhilaration filled the darkened church. Suddenly, there were three sharp knocks at the door. The bishop demanded entrance. The door was opened by the senior warden. The bishop entered, followed by the vicar and visiting clergy. There was a ceremony of blessing the lights. A psalm and litany of the Church were recited.

A layman stepped forward to the altar rail to read the petition that the mission be raised to parish status. This was a dramatic moment on this historic evening. Little did the thirteen who met in October, 1946, realize that in four and a half years their venture would result in a self-supporting parish.

The service continued. Mr. Gayle preached the sermon. He spoke from the heart, and those who listened took his words to heart. Presently, the moment for which all had been waiting arrived. The instrument of

continued on page 30

CHURCHMEN in the NEWS

DuPont President is Active in Diocese of Delaware

TALL, wiry Crawford Greenewalt, president of the E. I. duPont de Nemours Co., once preached a sermon to his bishop, the Rt. Rev. Arthur R. McKinstry. The Bishop of Delaware had been asked to speak at a Rotary Club luncheon and had chosen as his topic constructive and destructive uses of atomic energy. He chose as his source of information Crawford Greenewalt, an outstanding layman in his diocese.

Mr. Greenewalt gave Bishop McKinstry almost an hour of his time. As he paced up and down his office in the duPont Building in Wilmington, Del., he actually preached a sermon, the thesis of which was that world problems today are at heart spiritual, and neither the hydrogen nor the atomic bomb, nor warfare in any of its devilish forms, will solve them. An articulate and fluent man, Greenewalt concluded: "Some way must be found to change the hearts of men, and that essentially is the job of the Church of Jesus Christ."

"I was impressed," Bishop McKinstry later said, "that I had been talking to a deeply religious as well as a brilliant man." The example of such a man in the community is of inestimable value, especially to men in his own company who may be teetering on the fence between Church and secularism. Crawford Greenewalt is both a scientist and a Christian. Wilmington citizenry became aware of this two years ago when he first conducted a noonday Lenten service at St. Andrew's Church, Wilmington. On the day he was there the church was packed.

A man with a chain-reacting mind, Greenewalt can concentrate so completely that all the furniture could be removed from the room without his being aware of it. He also has the happy faculty of being able to drop a problem at his office door to enjoy a quick swim before dinner or an evening of bridge. His restive mind jumps from hobby to hobby. He used to play the clarinet, cello, and piano, but now enjoys tootling on the basset horn.

He once built a machine shop in his basement so he could build model steam and gasoline engines; and in order to show the process of orchids blooming, he once set up an electrically controlled movie camera to photograph the plants at fifteen-minute intervals. He is now photographing birds at a feeding station at an upstairs window of his home. On week ends, he and his wife, the former Margaretta duPont, often fly down to Bermuda, where they have a hideaway, Wreck House.

The Greenewalts live in a rambling house seven and a half miles outside Wilmington with their children, Nancy, 22; David, 20; and Crawford, Jr., 13. They are all communicants of Christ Church, Christiana Hundred. The grandson of a foreign missionary, young Crawford was an acolyte in the Philadelphia parish in which he grew up.

Mr. Greenewalt's father, Dr. Frank Greenewalt, was resident physician at Philadelphia's Girard College, and his mother, the former Mary Elizabeth Hallock, a concert pianist, patented her own invention, the use of varicolored lighting to harmonize with the moods of music. When he graduated from the William Penn Charter School in 1918, he was among the top ten in his class.

When he entered Massachusetts Institute of Technology he had no

idea of what he wanted to be. He settled on chemical engineering and armed with a B.S. got his first job at duPont as a chemist. From a \$120-a-month start, Greenewalt steadily ascended to the top of the company's echelon.

Forty-eight-year old chemical engineer Greenewalt has been president of duPont for only three years, but his feet have been on the road to that position ever since he nursed nylon from test tube to pilot plant and mass production in 1939.

In 1942, it was production man Greenewalt who was assigned to build the four hundred million dollar Hanford plant where the first plutonium for the A-bomb was made. When he first went to Chicago to act as liaison between the atomic scientists and duPont, the physicists were suspicious of him because he was not a nuclear physicist and they were resentful of duPont's desire to freeze designs for mass production. Diplomatically and patiently Greenewalt smoothed out the friction, and in six months boned up so well on nuclear physics that he could talk to the scientists in their own language.

Greenewalt was made technical director of construction at Hanford. With his wife, he moved into a transient camp with fifty-five thousand other workers, ate his lunch out of a box, and put in eighteen hours a day. DuPont was well aware of the crack job he performed in Hanford, and when Walter Carpenter retired in 1948, Greenewalt became

continued on page 28

LET US PRAY

For Gratitude for the Beauty of the World

O GOD, our Father, whose blessed Son saw thy reflected glory in the lilies of the field, and the wonders of thy will in earth and sky; open the eyes of our understanding to the beauty of the world, and give us grateful hearts for the rich bounty of thy love; through Jesus Christ our Lord. *Amen.*

For the Church in Central America

O GOD, our Father, bless, we pray thee, the Church in the Missionary District of the Panama Canal Zone. Through the power of thy Holy Spirit enable it to set forward thy Kingdom amongst the people of many nations within its borders; and grant that by thy grace it may be a bond of fellowship and peace; through Jesus Christ our Lord. *Amen.*



U S Navy
TWELVE children of Navy and Marine Corps personnel stationed in Pearl Harbor area are confirmed in Makapala Chapel by the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu



NURSE at St. Luke's Hospital, Ponce, P. R., bends over cribs which, with incubator, have been added to modernized nursery

YOUR CHURCH IN THE NEWS



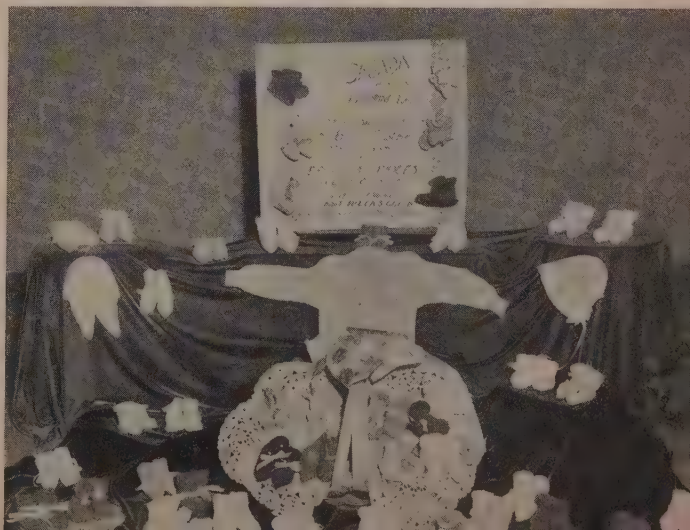
CALVARY CHURCH, New York City, sponsors conference on Christian leadership, attended by seventy young men of nine Churches. In back is the Rev. Samuel M. Shoemaker, rector.

THREE Episcopalians who are among officials of Church Conference of Social Work are Dorothy Stabler (right), Associate Secretary, Woman's Auxiliary; Esther Stamats (center) of New York City; and the Rev. G. Paul Musselman (right) of Detroit

RNS



DEMONSTRATION of missionary-mindedness at St. Mark's Mission, Barron, Wis., is store window display of baby supplies for Sagado, P. I., made by guild. Store is owned by one member of mission and another member took this picture.



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Massachusetts Invests

continued from page 13

become acclimated and could meet prospective employers under advantageous conditions.

Finding an establishment large enough to accommodate the expected number of families was not easy. Finally, after months of search, the perfect hostel for the committee's purposes was located in the beautiful, hilly country near Baldwinville in central Massachusetts. A former children's hospital with five large, cheerful buildings and extensive grounds was offered by its board of trustees for use as a temporary maintenance center for newly arrived DPs.

Resident Directors Are DPs

Although the Hospital Cottages for Children had been closed for a number of years, its plant had been kept in perfect condition; the Resettlement Committee had only to move its displaced families in. The center opened officially in July, 1950. Since that time the trustees have provided all maintenance such as heat, light, and water, while the committee takes care of the DPs' individual needs such as food and clothing. The center can handle about 125 people comfortably at one time.

The resettlement center's resident directors, John and Veronica Hari, are displaced persons themselves and are particularly well equipped by experience and understanding for

their difficult assignment. Mr. Hari studied business administration in his native Yugoslavia before the war, and both he and his wife, an English social worker, were employed by the International Refugee Organization in Germany before they emigrated to the United States. Their friendliness and comprehension of the anxieties which beset a new arrival have made the difficult transition from DP camp to American community easier for every family who has stayed at the center.

Committee Visits DP Camps

Last October the committee sent Mr. Bose and Katherine Toll of Christ Church, Cambridge, to Germany as members of a Church World Service team designed to expedite DP selections. They visited camps throughout Germany and Austria, carefully selecting the displaced persons who would best fit into the Resettlement Committee's program. The committee wished to sponsor those most in need of help, those with no one else to whom to turn—families like that of Natasha Blinova. Most of the three hundred families the committee is undertaking to resettle were interviewed at that time. In addition, families in need of temporary maintenance have been sent to them by the National Council and by other resettlement agencies.

Every possible step has been taken to secure for the displaced family a useful, serviceable position in the community. Almost every skill is represented at the center, and prospective employers have little difficulty in finding workers. Most of the potential earners, however, are factory workers, craftsmen, clerks, and farm laborers, so that the problem of placement is primarily industrial.

Upon arrival in the United States, a DP family sponsored by the New England Resettlement Committee goes directly to the resettlement center. During the days that follow they have ample time to explore the new and strange country around them, to visit the movies, to improve their English, and enjoy their first real freedom in years. They usually stay about 2 weeks while an opportunity is being located for them. Then

continued on next page

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Massachusetts Invests

continued from page 26

they are off to the life they have dreamed about so often.

During their brief sojourn at the center, all children over six attend classes daily in the schoolroom attached to the hospital. In the only school in the United States for the children of displaced families they receive intensive training in the fundamentals of the English language and are carefully screened so that they can enter the proper grade in public school.

This unique institution is conducted by Bertha Bennett, a tiny woman with friendly blue eyes who taught at the hospital for twenty-eight years. She is a speech and language therapy specialist, trained for work with handicapped children. Visitors are astounded to find that within six weeks most of the children are speaking, reading, and writing English. The Women's Board of Worcester, Mass., which finances the school, plans to add another teacher to the staff in the near future.

Each Family Happily Settled

Thus far the New England Resettlement Committee's project has met with outstanding success. As predicted, a displaced family already in the United States does not seem nearly as "difficult to resettle" as it did when merely a faceless statistic behind the fence of a DP camp. Every family sponsored by the committee who has arrived to date has been resettled happily to the mutual benefit of the new Americans and the community which accepted them.

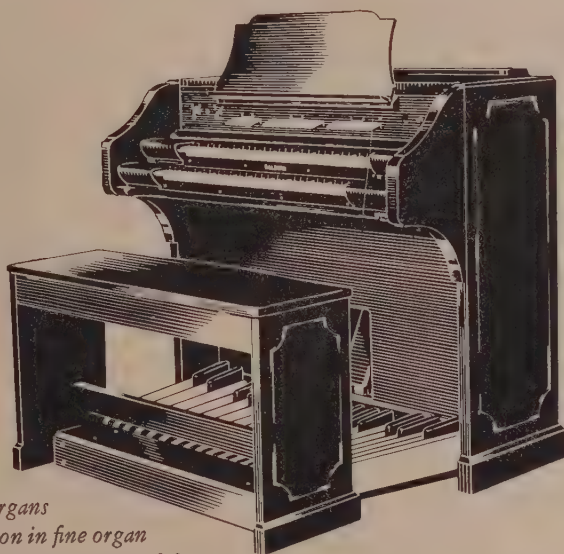
There are stories of courage and heartbreak to be learned in the DP camps of Europe. Even under the proposed extension of the deadline for screening displaced persons entering the United States (a bill extending the period to Dec. 31 has been passed by the House and is pending before the Senate), thousands for whom assurances cannot be obtained will be left behind. But because of the vision of a group of New Englanders who acted instead of merely talked, at least the sun will shine again tomorrow for a Natasha Blinova and the others like her.

FORTH—July-August, 1951

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Churchmen... continued



Crawford Greenewalt

Bachrach

president. Today it is again the team of Greenewalt and duPont that is building the government's six hundred million dollar H-bomb plant.

Despite the pressing duties demanded by his position, Mr. Greenewalt manages to find time for his Church. Last September he spoke at the annual laymen's conference of the Diocese of Delaware on Totalitarianism Threatens Christianity. He concluded that only the Church can save man from complete enslavement:

"It becomes the duty of every Christian Church in every community to watch for any infringement of personal freedom and liberty, to deny promptly and vigorously the validity of any such betrayal of individual dignity, and so to insure that we shall remain strong in our belief and in that strength shall prevail to the great benefit of all mankind."

• Deaconess KATHLEEN THOMPSON teacher at St. Mark's School, Nena, Alaska, for the past twenty-three and a half years, died there April 26. . . . The Rev. J. MILTON RICHARDSON, rector of St. Luke's Church, Atlanta, Ga., has been elected a trustee of the Church Pension Fund.

• The new president of the New York Stock Exchange is KEITH FUNSTON, president of Trinity College, Hartford, Conn. . . . The Rev. RICHARD U. SMITH has accepted a call to be first rector of St. Christopher's Parish, Kailua, Oahu, Hawaii. . . .




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Cockpit to Chapel

continued from page 20

Two men standing outside came up to him. "Padre, everyone will not fit."

Turing to the owner of the house, the ingenious Villafañe asked, "Will the partitions come out?"

"Yes, Padre," he replied. And so the three of them took down the partitions and the service opened with a jammed house. This was the first time most of the congregation ever had heard the Gospel in their native tongue.

Because the people considered it a privilege to hold services in their homes, it was more than a year before they built a church. Then someone presented Villafañe with some lumber. "I am a sort of carpenter," says Villafañe as he tells how he and the mission members built a tiny building to be St. Joseph's Mission. Later a more adequate chapel was put up; it housed the church school class of more than 150 pupils but it stood for only three weeks. Then the hurricane swept across the island and demolished the chapel and hundreds of other buildings. At St. Joseph's, only the floor remained.

On this floor with neither walls nor roof, the hill people continued to have their services. Here the Rt. Rev. Charles B. Colmore, then Missionary Bishop of Puerto Rico, was presented the first confirmation class of seventy.

Spiritually, they had built a strong foundation; materially, they would have another chance. Legend says that Bishop Colmore wrote home to the person who had given a chalice to St. Joseph's, "Before, you gave a chalice for the chapel, now, you must give a chapel for the chalice!" In

1933, then, they received money from the United States and giving one day a week per member, they built a new concrete church to withstand future hurricanes.

Meanwhile, Villafañe's work with the native population of the island had been watched by those at St. John's Cathedral. He was appointed priest-in-charge of the Spanish work there and in 1938 Bishop Colmore installed him as canon; his work at the cathedral began to demand more and more time as the congregation increased under his inspiring leadership. He did establish, however, another mission in 1939 in Hato Rey, outside San Juan. During the next few years he directed his vigor toward the goal of making the cathedral congregation self-supporting.

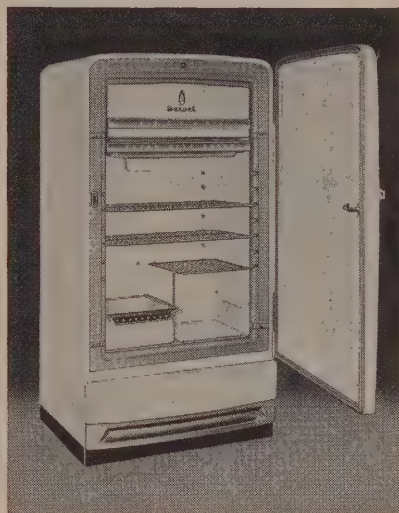
Spending long hours at his desk, Villafañe planned the campaign with the assistance of his enthusiastic congregation. While the campaign was under way, however, an educational crisis was mounting on the Caribbean island. As the birth rate increased over the death rate, and the public school system was unable to keep up with the demand, more children received little or no education. Between 1940 and 1950, the island's population soared from 1,869,000 to 2,211,000. Complicating this was the fact that seventy-five per cent of the population was under thirty-five years of age. In and around San Juan the problem was particularly difficult since the migration of rural dwellers seeking jobs in the city had swelled the number of school age children.

As a result, in 1946 the appeals began rolling in from parents at the cathedral beseeching Padre Villafañe for a church school. He called his

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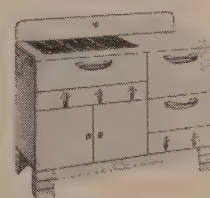


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Cockpit to Chapel

continued from page 29

congregation together, putting it up to them whether they would put the money they had saved for self-support into a school. The decision was made, and the Cathedral Academy was established in August, 1946.

Today the academy has a kindergarten for seventy pupils and an elementary and secondary school for two hundred thirty. Mrs. Villafañe, who formerly taught in the public school system, is one of the teachers as well as being church organist; Villafañe is the director. Modern and progressive, the school is a positive answer to the educational crisis and at the same time gives a Christian education to the Puerto Rican students.

In 1950, Villafañe celebrated twenty-five years of service in the Church and at an impressive ceremony in November, he was made dean by the Rt. Rev. Charles F. Boynton, predecessor of the present missionary bishop, the Rt. Rev. A. Ervine Swift. Many hands reached out to congratulate Dean Villafañe whose twenty-five years of intensive labor and service in the Church as well as in civic organizations have won for the Church many admiring friends and converts. Always working toward the enlightenment of his people, Aristides Villafañe has made a vital contribution to the island's progress and advanced the cause of an indigenous Church in Puerto Rico.

Hard Work Builds Church

continued from page 23

donation was read, and the bishop consecrated the church . . . Praise God from whom all blessings flow.

But the service did not end. It seemed fitting on that historic evening that a confirmation class should be presented to Bishop Barton. At the morning service three adults and six children had been baptized. That evening seven adults and three children went forward for the Laying on of Hands.

A church had been consecrated, and kneeling at the altar rail were those ready to consecrate their lives to Christ and His Church, this Church of St. John's, Hermiston, of which they were members. . .

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If God Be For Us

continued from page 9

however lowly, was kingly, even washing the feet of twelve sinful men.

Nor was He overlordly in His life with His disciples. His relation to them was that often expressed years later by St. Paul in the Epistles, "We, then, as workers together with God."

May that be your relationship with your clergy. Don't ever speak or even think of anyone as working *under* you but always as working *with* you. Be their chief pastor, their elder brother, not their boss. Take counsel with them, don't feel that you know it all.

My picture of a bishop is not that of a well-groomed ecclesiastic, clothed in purple and fine linen, but of a red blooded man with his coat off and his sleeves rolled up. The true glory and dignity of the episcopate does not lie in lofty position or titles, but in humble, self-effacing, self-sacrificing service.

On the first Palm Sunday, our Lord taught us two lessons which we sorely need; His head was not turned by applause, nor, on the other hand, was He disheartened by opposition or failure. Neither the wild noisy welcome of the multitude in the morning nor the anger of His enemies afterward could turn Him from His purpose of being about His Father's business.

Don't take too seriously the compliments that are paid you. On the other hand, don't fear to incur criticism if it is for the sake of your Father's business. Don't let your head be turned by words of praise or of admiration and, on the other hand, don't be discouraged by discouragements.

My dear brother, the Church sends you forth to your work as an Apostle and as an evangelist. Be an example to your people in aggressive, self-forgetting service. Above all, show them a cheerful, adventuring leadership that comes of a faith rooted and

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grounded in the sure and certain knowledge of God's continued presence with you. For forty years I have had a card before me on my desk with St. Paul's words, "If God be for us, who can be against us?" In the sure and certain knowledge that God is working with you, go forward without fear to the task to which He has called you.



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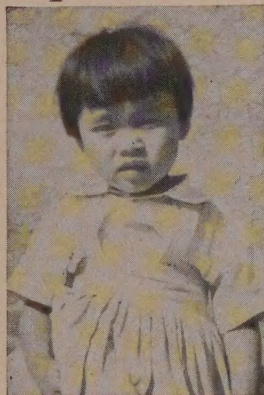
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CHI HIE SUK

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Time is Turned Back

continued from page 17

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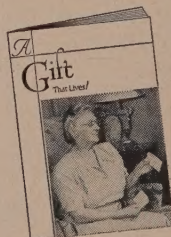
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